

a modern *gun* hesitates to meet except from a position of vantage. The courage shown in these cases is not altogether born of ignorance. It is partly of that kind no doubt but *partly* also it is the result of a tradition of not flinching in the face of danger.

It is not suggested that this is a complete picture of the culture of the people. There are parts of that culture that are not so edifying. Popular religion in the country includes forms of worship utterly inconsistent with the high ideas of the godhead which the better creeds have tried to spread among the people. The village goddess is still a powerful factor in the life of the village. She gets the usual tribute of animal life year by year and the same people who offer sugar and cocoanut in the temple of Rama get buffaloes and goats killed in front of Mari. The spirit of compromise which has always ruled Hinduism prevented any attempt being made to depose Mari when it could have been made. By this religious diplomacy a place in the people's heart was rather easily secured for Rama. But Mari too obtained a place in the pantheon; lower than that of the great Gods but by no means despicable. Thus, to-day even the castes which do not worship Mari are unwilling to deny her. You may be in favour with the master but need not fall out with the servant on that account. Mari for example is the deity who brings small-pox and such other diseases. When these diseases appear the lower castes sacrifice to Mari and the higher castes conduct

special worship in temples to make
the disease sub-
side ; when the disease does not
subside in spite of
special worship to Ranganatha, or
Sreenivasa, the